

A CURRICULUM RESOURCE MODEL FOR JUNIOR HIGH CHURCH CAMPING  
BASED ON PAUL'S CONCEPTION OF THE CHURCH AS THE BODY OF CHRIST

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A Professional Project  
Presented to  
the Faculty  
School of Theology at Claremont

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In Partial Fulfillment  
of the Requirements for the Degree  
Doctor of Ministry

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by  
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## ABSTRACT

The basic thrust of the Professional Project is to provide a resource model for junior high camping in which the major theme is Paul's concept of the church as the body of Christ.

The first chapter deals with the particular perspective from which I write and concerns how one becomes Christian and the nature of conversion. Also in this section is a delineation of the developmental tasks of junior highs in the areas of biological changes, psychological and social tasks and cognitive development. The overall concern is the transitory nature of junior highs.

In Chapter II, I characterize the junior high person as a searcher. Their main task both developmentally and in the church as the body of Christ is to search. The adult role in relation to junior highs is to facilitate their search.

The framework that I have developed in understanding Paul's concept of the church as the body of Christ is this: that Paul's understanding is rooted in the Gospel, i.e. the kerygma. The Gospel can be appropriately appreciated in the categories of incarnation, crucifixion, and resurrection. It is from this point of reference, the Gospel, that Paul develops a sense of being for the church. The categories of Sacrament, Celebration, and Teaching all instruct us in an understanding of the body of Christ as the church. This particular section was designed for counselors of junior high camp. This is not a curricular resource, but a resource for counselors. It is intended to provide information to help mature and develop their vision of the

church as the body of Christ. Then with their own individualized and unique resources they can transmit and translate their own vision which has been developed and matured.

The final section looks at camp from the perspective of the church as the body of Christ. The basic premise is that the camp is a particular manifestation of the church which can be determined and evaluated from that perspective.

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## PREFACE

Purpose

The purpose of this Doctor of Ministry Professional Project is to develop a resource model for directors and counselors of junior high camp. It is my desire to provide directors and counselors with a resource that explains the perspective from which I write, to consider the developmental tasks of the junior high years, to provide a basic theological resource (church as the body of Christ) as a curriculum resource and to provide a model for a camp experience which is understood in terms of the theological resource. It is my concern that after spending a camp situation with this material, that all involved will have a better understanding of themselves and what it means to be part of the church as the body of Christ.

Rationale

I have had the privilege to direct junior camp in Arizona for five years. In searching for material to use I have found that most material is more concerned with mechanics, i.e. scheduling, games, activities, simulation exercises, with little thought or explanation given as to why. Several years while directing I developed my own material and found that when the basic idea is good, the majority of camp staff people are very capable of translating the data provided into meaningful experiences. This project then is not meant to be a nice neat package with all the games, activities, scheduling and simulation exercises provided. This project is intended to be an

idea resource with many tangents to follow depending upon the individual director and counselors.

## Chapter 1

## INTRODUCTION

Many times the only identification a resource may have is the publishing house from which it comes. Most publishing houses have a certain perspective that they choose to follow. A majority of people are not familiar enough with the various perspectives to determine if the material that is being chosen is appropriate for their purposes. It is with this in mind that I share with you, the reader, the basic perspective from which I write. I have my own beliefs about ways people become Christian and how persons experience conversion. I have found these understandings to be very important when dealing with persons at any time and especially in the very close community of a camp situation.

Perspective

Robert Browning states and I agree that:

The goal of our work with junior high youths is to nurture them in the Christian community, both formally and informally, so they will hear the gospel, perceive its profound meaning for their lives, and respond in faith and love.<sup>1</sup>

What does it mean "to nurture them in the Christian community?" Does it mean going to Sunday School, going to church, reading the Bible, being saved, becoming a missionary, tithing your income, having a significant religious experience; does it involve all or none of these,

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<sup>1</sup>R. L. Browning, Communicating With Junior Highs (Nashville: Graded Press, 1968), p. 25.

or are there other answers? The other answers revolve around two key issues. First, historically how does one become Christian; and second, how is the historical process translated into a contemporary understanding?

Becoming Christian. In an outline by R. L. Browning and C. R. Foster, they develop their perceptions of four distinct ways persons become Christian from a historical perspective. What follows is a brief overview:

Persons become Christian through assent to correct beliefs by sharing in the lives of persons who know the truth . . . . Instruction . . . . Publicly assenting to the truth of beliefs taught . . . . Participating in the Faith Community and through maintaining and teaching . . . and continued growth . . . .

Persons become Christian through rebirth into the new life in Christ through preparation . . . . The experience of rebirth . . . and follow-up . . . .

Persons become Christian by being nurtured into Christ-like living which involves: being loved unconditionally by parents . . . developing significant relationships with persons both present and past who themselves lived a life of love and faith following the model of Christ . . . . An ongoing process of renewal and growth . . . loving and caring for others even as they have been loved and cared for . . . .

Persons become Christian through participation in the ministry of the Christian community by . . . . Experiencing faithfulness . . . . Through a series of decisions to affirm . . . . Being . . . . Becoming . . . and participating.<sup>2</sup>

Each one of these four ways are then filled out with questions concerning the nature of persons and God, change, methods, expectations, the interrelation between God and persons, and finally, the strengths and weaknesses of each position. This outline is an

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<sup>2</sup>R. L. Browning and C. R. Foster, Paper distributed in AM 303 during summer session 1977, School of Theology at Claremont.

excellent tool for understanding a person's religious perspective because no one fits neatly into any particular category. I find myself agreeing with the third and fourth positions, which will be discussed further in the section on conversion. You might find yourself agreeing with the other positions. In any event, the outline does provide an excellent tool and opportunity to evaluate where we stand in relation to the issue of how one does become Christian from a historical perspective.

Conversion. What follows is an explanation of how persons become Christian. My thoughts find their roots in the historical perspective stated in the third and fourth positions of the outline and is set in a contemporary understanding.

People are basically good. This is because they are created by God. As a result of being created by God, persons have potential, that is, they can be more than they already are. The process of fulfilling one's potential involves change.

Change is the result of interaction with concepts or people which are then integrated and made a part of one's personal history. On one level if you receive a traffic citation for speeding and the fine is a considerable amount of money--if that is integrated into your personal history--change is the result.

A different level of change as a result of integration can be seen in the biography of Dietrich Bonhoeffer--especially at the point in which he decided to get involved seriously with the protest:

The most significant break in these years occurred when he took charge of the German congregation of St. Paul and Sydenham in

London from 1933-5. The reason for this step was to make an unequivocal protest, against the incipient taint of the 'German Christians' in the Church of Germany. From this time he became one of the most important interpreters of German events for the ecumenical church in the West.<sup>3</sup>

Change is the result of integration. Integration assumes a continued reevaluation. People just do not move through life as changeless beings. We are a people of experience. Every experience that we as persons have, if integrated, will affect who and what we are.

The real issue for me is not that people need to change but that people do change and they change as a result of their experiences.

Paul E. Johnson puts it well when he says:

Growth (change) is an interacting process of experiment (experience) and integration. To grow, we must try the untried . . . . But experiments alone never produce growth. Whatever is gained by experiment needs to be appropriated by integration, otherwise experiments would remain forever in the futile disorder of random activity . . . . Experiments without integration are centrifugal. They strike out and fly off in various tangents like the Knight of Stephen Leacock who mounted his steed and rode furiously in all directions.<sup>4</sup>

It is my feeling then that people become faithful Christians by having experiences of the traditions, teachings and understandings of the Church and its faith. These experiences are integrated into one's life (personal history) and then go through a process of constant reevaluation through confession and/or reaffirmation. This for me is the process of nurture.

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<sup>3</sup>D. Bonhoeffer, Letter and Papers from Prison (New York: Macmillan, 1953), p. 8.

<sup>4</sup>P. E. Johnson, Psychology of Religion (New York: Abingdon Press, 1959), p. 95-6.

It is during this process of evaluation-reevaluation that we become more Christ-like. Paul Tillich points in the direction of the New Creation, "The New Creation is the reality in which the separated is united."<sup>5</sup> This Christ-likeness, the New Creation, is the standard by which we determine the importance of any and all experiences. It is in these moments of integration (evaluation-reevaluation) that conversion comes. Conversion means becoming more Christ-like in one's actions, attitudes, and feelings. Conversion is an insight, a transformation, a change in behavior.

. . . conversion is an incident in the process of religious growth. Without continuous growth before and after the climax (integration) conversion is unreal and futile. With the preparation of previous development and the continuation of later progress, it may be decisive for the whole life.<sup>6</sup>

Conversion, i.e. integration, more Christ-likeness, is a continuing process, one that we are engaged in all the time, as new experiences, new opportunities of integration present themselves. Possibilities for persons to become faithful Christians through conversion, in part, come about by encountering adult models; by being challenged in their beliefs; by being involved in growth producing situations such as discussion groups, by Biblical and theological input in searching, researching, reading and meaningful worship experiences.

I would like to propose two categories that will help in understanding the experience of conversion. The first is Experience.

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<sup>5</sup>Paul Tillich, The New Being (New York: Charles Scribner's Sons, 1955), p. 22.

<sup>6</sup>Johnson, p. 128.

Experience involves both participation in events and nurture which results in discovery. The second category is Data. Data involves information such as history and nurture in the form of presentation (lecture). It is from this basic foundation then that conversion, i.e. integration, occurs. Conversion is an ongoing process that is being constantly reevaluated in terms of its movement toward or away from Christ-likeness.

Life grows towards whatever it reaches for . . . . Religious behavior seeks the largest possible adjustment to life, for it is concerned about the ultimate relationships . . . . The range of adjustment measures the life, yet not in a merely quantitative sense, for religious concern is seeking a quality of life that has meaning in the giving and receiving of outflowing affection, known in the New Testament as agape or unselfish love.<sup>7</sup>

Paul Tillich couches this thought in a little different language, but I think his understanding is essentially the same when he states:

Reconciliation, reunion, resurrection,--this is the New Creation, the New Being, the New State of Things. Do we participate in it? The message of Christianity is not Christianity, but a New Reality. A New State of Things has appeared, it still appears; it is hidden and visible, it is there and it is here. Accept it, enter into it, let it grasp you.<sup>8</sup>

Experience informed by data in the process of nurture has the potential for bringing about integration or conversion. This is the basic foundation from which I develop curricula.

### Junior High Development

Now that I have briefly placed myself in theological perspective, I think it is important that I share with you where junior highs

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<sup>7</sup>Ibid., p. 102.

<sup>8</sup>Tillich, p. 24.

are in light of recent scholarship. These young teenagers are in a period of transition; they are developing a new awareness of their body and its function, new modes of social behavior, experiencing psychological development, new cognitive understanding and new categories for faith. Rather than understand this time of transition as abnormal, young teenagers need to be treated as normal humans going through normal periods in their life.

Because junior high youths are moving so rapidly from stage to stage in their development, they need the support, encouragement, and sensitive guidance of adults who won't panic when things become confusing or disorganized . . . . Junior highs respond best when adults treat them as persons undergoing normal growth and development.<sup>9</sup>

"Normal growth and development" is different for each and every person, including junior highs. But there have been such persons as Erikson, Piaget, Goldman, Kohlberg, and Fowler who have tried to help us understand "Normal growth and development" in more meaningful categories. Each of these persons has delineated a developmental scale which persons travel through during their journey of growth. Developmental theories and scales are important to understanding junior highs because they give us an orderly perspective from which to work. Every person is different, but just because we are different is no reason to assume that we all do not fall into general categories, which can add understanding to why we are, what we are.

Transition. Junior highs are especially tough to categorize. They are in a transition between late childhood and early adolescence.

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<sup>9</sup>Browning, Communicating, p. 12-3.

Junior highs are 11 to 15 years of age and that puts them at the very beginning of adolescence which begins with the pubescent growth spurt and continues to about 15 years old.

The mean age of menarche (the first menstrual period) for girls is 12.9. Their adolescent growth spurts initiate at a mean age of 9.6 years. Its peak velocity is at 11.8 years.

Puberty for boys starts later with the average age of the first ejaculation being 13.5 to 14 years.<sup>10</sup>

Transition is characteristic of junior highs. There are biological, psychological, social and cultural changes and influences that these young people are forced to deal with.

Early adolescence (12-15) is the most unresearched period of development in the life cycle today. Generally we know that the ego is seeking stability in relation to the new realities of puberty and sexual awakening, the increasing need for a receding dependency along with a growing independence, increased struggle to define one's abilities and competencies (industry) in relation to his or her future vocation and/or higher education, more ventures towards intimacy with other persons, especially of the opposite sex, and more detachment and objectivity with a view to deciding on possible futures which will be self-fulfilling.<sup>11</sup>

A summary statement developed by William Alexander really points us in the right direction:

1. The transition period is marked by the necessity for re-learning to manage the body skillfully during a period of rapid change in body dimension and general awkwardness.
2. The transition period is marked by the onset of gradual regularization of menstruation in girls and of nocturnal emissions and more frequent erections in boys.
3. The transition period is marked by a beginning awareness of new erotic sensations in both boys and girls.

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<sup>10</sup>Joan Lipsitz, Growing Up Forgotten (Lexington, ME: Lexington Books, 1976), p. 17.

<sup>11</sup>Ibid.

4. The transition period is marked by the necessity for developing many social skills in interacting with persons of the opposite sex.
5. The transition period is marked by dramatic changes in the activities of the peer group and in what is required to maintain belonging to the peer group.
6. The transition period is marked by a tremendous change in the individual's perception of himself and, consequently, in a quest for a satisfying concept of himself.
7. The transition period is marked by an important evolution in relationship with parents.
8. The transition period is marked by the development of a new mode of intellectual operation--a movement away from a dependence upon what can be perceived in the immediate environment to a level of hypothesizing and dealing with abstractions.<sup>12</sup>

Before going further we need affirm the necessity of dealing with the biological and physiological changes during this period rather than waiting for the traditional senior high time. The evidence is overwhelming. The time of biological transition is occurring at an earlier age with every generation. It is this biological change that triggers the whole process of change. Although the issue will not be resolved (the physiological changes will continue), there needs to be sufficient opportunity to discuss and sort out this new phenomenon in a relaxed atmosphere.

Psychological-Social. There are several ways of further understanding what it means to be a junior high and to sort out their transitoriness. Erikson views it from the psycho-social perspective.

The end of childhood seems to me the third, and more immediately political, crisis of wholeness. Young people must become whole

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<sup>12</sup>W. Alexander, The Emergent Middle School (New York: Holt, Rinehart and Winston, 1968), pp. 41-2.

people in their own right, and this during a developmental stage characterized by a diversity of changes in physical growth, genital maturation, and social awareness. The wholeness to be achieved at this stage I have called a sense of inner identity . . . . Individually speaking, identity includes, but is more than, the sum of all the successive identifications of those earlier years when the child wanted to be, and often was forced to become like the people he depended upon. . . . The search for a new and yet reliable identity can perhaps best be seen in the persistent adolescent endeavor to define, overdefine and redefine themselves and each other in often ruthless comparison . . . .<sup>13</sup>

Erikson also states that devotion is a basic virtue of this particular age group and that their basic strength is fidelity.

Junior highs for Erikson are moving from the stage of industry<sup>14</sup> experienced in later childhood to a sense of intimacy<sup>15</sup> in the young adulthood years. This period during the junior highs of role identification is extremely important--as Erikson says, " . . . in the social jungle of human existence there is no feeling of being alive without a sense of identity."<sup>16</sup> Junior highs want to solidify their

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<sup>13</sup>E. H. Erikson, Identity Youth and Crisis (New York: Norton, 1968), p. 87.

<sup>14</sup>"While all children at times need to be left alone in solitary play or, later in the company of books and radio, motion pictures and television, and while all children need their hours and days of make-believe in games, they all, sooner or later, become dissatisfied and disgruntled without a sense of being able to make things and make them well and even perfectly; it is this that I have called the sense of industry." Ibid., p. 123.

<sup>15</sup>"It is only when identity formation is well on its way that true intimacy--which is really a counterpointing as well as a fusing of identities--is possible. Sexual intimacy is only part of what I have in mind, for it is obvious that sexual intimacies often precede the capacity to develop a true and mutual psychosocial intimacy with another person, be it in friendship, in erotic encounters, or in joint inspiration." Ibid., p. 135.

<sup>16</sup>Ibid., p. 130.

self-concept. They need to become reasonably secure in who they are, and what they want to become. Thus experiences which lead to a better understanding of themselves will be invaluable. It must be remembered though, that junior highs also need privacy but they will blossom for adults who share with them without trying to force too much of themselves prematurely.

Erikson also points out that the development of identity, i.e. personality, is epigenetic in character. Simply stated he means that the stages are predetermined and each person must go through them sequentially, but is more than sequential. Each stage takes primacy at some point in a person's life, but we are working on all of them to some extent all the time.

Somewhat generalized, this principle states that anything that grows has a ground plan, and that out of this ground plan the parts arise, each part having its time of special ascendancy, until all parts have risen to form a functioning whole . . . . Personality, therefore, can be said to develop according to steps predetermined in the human organisms readiness to be driven toward, to be aware of, and to interact with a widening radius of significant individuals and institutions.<sup>17</sup>

Cognitive. Also important to our inquiry is the way or structure of thinking that is in operation for junior highs. A great amount of work has been done in this area which can give us insights to how an adolescent thinks. Planning for an education experience for junior highs, I agree with authors Ronald Duska and Mariellen Whelan when they state " . . . as educators, we are convinced that theories of development have important ramification for educational theory and

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<sup>17</sup>Ibid., p. 93.

practice."<sup>18</sup>

Kohlberg, building on the research of Piaget, has identified six stages, two stages occurring at three distinct levels--the pre-conventional, the conventional and the post-conventional.

At the Pre-conventional level the child is responsive to cultural rules and labels of good and bad, right or wrong, but interprets these labels in terms of either the physical or the hedonistic consequences of action (punishment, reward, exchange of favors) or in terms of the physical power of those who enunciate the rules and labels. The level is divided into two stages:

Stage 1 -- The Punishment & Obedience Orientation

Stage 2 -- The Instrumental Relativist Orientation

At the Conventional level maintaining the expectations of the individual's family, group or nation is perceived as valuable in its own right, regardless of immediate and obvious consequences--the attitude is not only one of conformity to personal expectations and social order, but of loyalty to it, of actively maintaining, supporting and justifying the order and of identifying with the persons or group involved in it--There are two stages:

Stage 3 -- The Interpersonal Concordance of "Good Boy-Nice Girl" Orientation

Stage 4 -- The Law & Order Orientation

At the Post-conventional level, there is a clear effort to define moral values and principles which have validity and application apart from the authority of the groups or persons holding these principles and apart from the individual's own identification with these groups. Again, there are two stages:

Stage 5 -- The Social-Contract Legalistic Orientation

Stage 6 -- The Universal Ethical Principle Orientation<sup>19</sup>

This is basically the schemata that Kohlberg works with, but it is important to remember that all these stages are in operation among youth and adults. And even though I'll arbitrarily assign stages 3 and 4 to junior highs, I am sure that many will be functioning at

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<sup>18</sup>R. Duska and M. Whelan, Moral Development: A Guide to Piaget and Kohlberg (New York: Paulist Press, 1975), p. 4.

<sup>19</sup>Ibid., p. 45-7.

stages 2 and/or 5 also. And, if we are going to agree with Kohlberg, I also need to mention that

1) Stage development is invariant. 2) In stage development, subjects cannot comprehend moral reasoning at a stage more than one stage beyond their own. 3) In stage development subjects are cognitively attracted to reasoning one level above their own pre-dominant level. 4) In stage development, movement through stages is effected when cognitive disequilibrium is created.<sup>20</sup>

Summary. With Erikson we have seen that identity is the main concern for junior highs and with Kohlberg we are given to understand that junior highs in their search for identity operate basically from a group orientation or a concern for the law.

To put it simply, there is a passage from a stage three concern for a group and the success of the group to a more abstract concern for the law, so that one's obligation to the law overrides one's obligations of loyalty to one's friends and groups.<sup>21</sup>

The young teenager's life has been disrupted. His or her body is growing not just up and out but sexually. Rather than passively accept identity from others, junior highs are aggressively searching for their own unique self. And cognitively they are moving from a feeling level (pleasure-pain) to an understanding level (good boy-nice girl, right-wrong).

Because junior highs are moving so rapidly in their development they need the understanding of sympathetic adults who are reasonably sure of themselves and do not panic when disruption abounds.

Dr. Ruth Strong points out that junior high youth have at least four images of themselves and at some point these need to be

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<sup>20</sup>Ibid., p. 47-9.

<sup>21</sup>Ibid., p. 65.

brought together.

1) the real self--the self they think they really are, 2) the social self--the self they believe others think they are, 3) the transitory self--the self they are at any given moment when they are feeling "up" or "down," 4) the ideal self--the self they want to become.<sup>22</sup>

Dr. Robert Browning has very aptly pointed out that:

Since the image the adolescent has of himself is largely a by-product of the relationships he has had with other people (parents, siblings, peers, older youth, and adults in the wider sense), it is most helpful for him to be able to test his picture of himself against that of others in a supportive Christian fellowship.<sup>23</sup>

And what better place to find that fellowship and be nurtured in it than at camp. In putting it all together, I think we can be impressed by the tasks junior highs face. The more we are able to understand them (what they face, how they think, what they care about), the better we, as directors and counselors, will be able to work with them.

One final note before going on. I personally am willing to listen with great interest to the developmental theorists and glean from them those aspects which prove helpful to me in my situation. But I think we really need to pay special attention to these words from Fowler:

Developmental theories offer special opportunities for abuse. Someone or some group always wants to turn a stage-theory such as this into an achievement scale, an education program, or at worst, a weapon of discrimination in ideological, religious or racial warfare. . . . But let this be a warning to any who may read this material and take it seriously: each stage of faith has its own particular wholeness, grace and potential integrity. The stages

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<sup>22</sup>Browning, Communicating, p. 59.

<sup>23</sup>Ibid., p. 59-60.

numbered higher do not necessarily imply that persons so described are more serene, more genuine, or more faithful than persons who may be described by stages with lower numbers . . . .<sup>24</sup>

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<sup>24</sup>James W. Fowler, III, "Toward a Developmental Perspective on Faith," Religious Education, LXIX (March-April 1974), 219.

## Chapter 2

## JUNIOR HIGHS AND THE BODY OF CHRIST

Introduction

As I stated earlier if the basic resource is good, then my experience has been that counselors are very capable of translating and transmitting it to junior highs in meaningful ways.

Paul's image of the church as the body of Christ is a powerful one. It has great potential. Almost every author of significance has dealt with the issue. The church as the body of Christ is a complex concept and the authors do not agree on a single way to understand it.<sup>1</sup>

What I offer here is an opportunity for the counselors to involve themselves in an understanding of the church as the body of Christ, not a specific curricular resource. I would like for you, the counselor, to become involved with the issues so you may have a sense of ownership. As you then interact with junior highs, you communicate yourself.

There are essentially two reasons why I have chosen this particular image. First, generally speaking in the protestant tradition

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<sup>1</sup>"... the debate over the question among New Testament scholars has here as elsewhere been marked more by the conflict of the interpretation offered than by an increasing clarity. It is almost the hall-mark of our scholarship today that the decisive questions have everywhere turned into problems again and that hermeneutical premises, historical judgments and theological interpretations differ, sometimes to an extreme degree." E. Käsemann, Perspectives on Paul (Philadelphia: Fortress Press, 1971), p. 112.

it is during the junior high years that young persons join the church. And, although there are various types of pastor's classes, a camp setting with the guiding image being the church offers a special opportunity for young teenagers to become familiar with the church. Secondly, a camp situation can be understood as a specific manifestation of the church and the image offers us an opportunity to evaluate the camp experience.

As I will approach it, Paul's understanding of the body of Christ as the church finds its foundation in the Gospel. The Gospel can be appropriately appreciated in the categories of incarnation, crucifixion, and resurrection. It is from this point of reference, the Gospel, that Paul develops a sense of being for the church. Sacrament, Celebration, and Teaching all instruct us to an understanding of the body of Christ as church. It is important that the counselor become acquainted with the basic concepts and then to develop a vision of the body of Christ that arises from them. It will be this sense of vision, which has been informed by data, that will be meaningful to junior highs as transmitted and translated by the adult counselors and the actual camp experience itself.

. . . clearly the adolescent looks most fervently for men and ideas to have faith in, which also means men and ideas in whose service it would seem worthwhile to prove oneself trustworthy.<sup>2</sup>

#### Another Look at Junior Highs

Fidelity. In Chapter 1, I categorized junior highs as in a

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<sup>2</sup>Erik H. Erikson, Identity: Youth and Crisis (New York: Norton, 1968), p. 129.

period of transition in their physical, psychological, social and cognitive development. In each area they are going through some very specific changes. These areas have been researched and in each case the crisis of identity is at the root of the change. Up to this point in their lives the main portion of their identity has come from others. Parents, extended family, other children, and to some extent the media have all placed upon them their own contrived sense of identity, what they would like junior highs to be. As they begin adolescence, the picture is changed. They begin to look at adults as models. In adolescence they begin to take the initiative. They become imitators of adult models in search of their own unique identity. "They are sometimes morbidly, often curiously, preoccupied with what they appear to be in the eyes of others."<sup>3</sup> It is in the midst of these changes, physical, psychological, social and cognitive and their transitoriness, that they are searching for someone or something to be true to, to have faith in. Erikson terms this fidelity.

As to youth and the question of what is in the center of its most passionate and most erratic striving, I have concluded that fidelity is the vital strength which it needs to have an opportunity to develop, to employ, to evoke--and to die for.<sup>4</sup>

Fidelity is at the core of adolescents' being. It provides the ego strength necessary to traverse this period in their lives. They are searching but in their search they need a base to come back to.

As we have indicated, fidelity is that virtue and quality of adolescent ego strength which belongs to man's evolutionary

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<sup>3</sup>Ibid., p. 128.

<sup>4</sup>Ibid., p. 253.

heritage, but which--like all the basic virtues--can arise only in the interplay of a life stage with the individuals and the social forces of a true community.<sup>5</sup>

Fidelity is important to the adolescent but it also must be developed and nurtured. This can only be done in the context of experience. A resident camp, which is basically nonthreatening, can be an excellent opportunity for adolescents to mature and develop fidelity.

Religious thinking. As is true with the other areas of their life, adolescents' religious thinking also takes on a new character. They have become disenchanted with the same old stories. The object lessons have become boring. A level of abstract thinking has developed and they need to use it, so that it may mature. "Statements about religion and biblical stories can now be seen in less literal terms . . . ." There is also "a much more developed sense of time so that historical sequence and some sense of historical continuity is possible."<sup>6</sup>

They are searching for more adult models and concepts in their own religious understanding. It should not be understood though as only imitating, but imitating for the purpose of developing their own sense of religious identity. They want to leave childish thoughts behind and develop more mature, more adult religious concepts. I believe the best opportunity for this search lies in the church. If we take Paul's words in I Corinthians 12:27-28A seriously, "All of you, then, are Christ's body, and each one is a part of it. In the church,

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<sup>5</sup>Ibid., p. 235.

<sup>6</sup>Ronald Goldman, Readiness for Religion: A Basis for Developmental Religious Education (New York: Seabury Press, 1965), p. 165.

then, God has put all in place . . ." what then is the role or place of junior highs in the church as the body of Christ?

Searcher. Every junior high young person has a place in the body of Christ as the church that is uniquely theirs. Their job, their role, is to search. As they search for their place, their unique role, the fidelity that they need will emerge and begin to develop and grow. There are two important implications: 1. the junior high person has a responsibility to search, and 2. those who have assumed places in the church as the body of Christ have a responsibility to facilitate their search in the best ways possible.

The junior high person should be encouraged, not discouraged, in their search by adult approval to the process when questions are asked and concepts challenged. The junior high person needs to feel secure, in their questioning and challenging. In their search it is important that they feel what they are doing (searching) has special significance, that this is indeed their role or place at this point in the body of Christ.

The importance of the approval and the feeling of special significance is that it makes them feel good about themselves. In feeling good about themselves, they can begin to love themselves. This will lead the way to loving others. It is with this particular sense of love for both themselves and others that they begin to find purpose for their lives. With this purpose in mind they can begin to understand and assume their unique role in the church as the body of Christ.

Adult role. Persons who have tried to understand and assume

places in the church as the body of Christ have been given a difficult task: to enable and facilitate the junior high person's search. As a counselor you have taken on this responsibility. You do not need to be a paragon of truth and knowledge, but a person who is concerned that junior high persons have the opportunity to journey in their search with as much intellectual stimulation and love as developmentally possible. As a counselor you need to be informed in the areas that junior highs are experiencing change. You need to avail yourself of the best learning methods. It is with this in mind that we can listen to Goldman with a new sense of understanding when he says:

Recent surveys indicate that adolescents feel the content of much religious teaching to be 'childish', revealing both their weariness of hearing the same stories and incidents already heard many times in their childhood, and their rejection of it as they search for a 'most adult' form of the truth. It may be that how adolescents are taught is as important to them as what they are taught, if they feel a new status is not given to them in recognition of the fact that they are no longer children.<sup>7</sup>

As adults responsible for the nurture and development (the searching) of junior highs you have a very real responsibility. The more you are informed, the more effectively this process will proceed.

Summary. It is the junior highs' place in the church as the body of Christ to search. This search will lead to a sense of fidelity and identity. The counselors' role is to help. What better opportunity to fulfill both of these--the searching and the helping--than in a resident camp experience where the content is the church as the body of Christ. It provides the junior highs with an opportunity to

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<sup>7</sup>Ibid., p. 164.

find that "something" to be faithful to, and gives the counselors the chance to participate in new life and mission.

## Chapter 3

## CHURCH AS THE BODY OF CHRIST

Overview

Introduction. This chapter is designed for you, the counselor, to help you become intimately more familiar with Paul's conception of the church as the body of Christ. It is my purpose to offer a framework for understanding this image. I believe that if you as a counselor will become involved with this framework and this information, your vision of the church as the body of Christ will grow and become part of you. Those who have already dealt with this image agree that it has both power and potential. If the power and potential of this image become part of your vision, then this will be communicated to junior highs through you.

I have already alluded to the fact that there is considerable disagreement on how one is to understand this image.<sup>1</sup> Simply stated there are two rather divergent views of what Paul means when he speaks of the church as the body of Christ. On one hand we have those who understand the image as symbolic metaphor that points us in a particular direction for understanding what the Church is. On the other hand

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<sup>1</sup>"Given the current situation in the Christian world, any appraisal of the meanings of this image will be highly controversial . . . . We learn quickly that the phrase 'body of Christ' is not a single expression with an unchanging meaning. Paul's thought remains extremely flexible and elastic." Paul S. Minear, Images of the Church in the New Testament (Philadelphia: Westminster Press, 1960), p. 173.

we have the point of view that suggests that the Church is the resurrected, glorified body of Christ. I think that Paul's conception of the body of Christ is larger than these two points of view. The real problem is discovering a framework that will adequately deal with both.

My framework. The framework I wish to propose is this: the church is people who are members of the body of Christ through baptism, who participate in the Lord's Supper, who worship together so they may spread the Good news and teach. Another way of stating it is: the church as the body of Christ finds its ground in the Gospel; is manifested in the Sacraments of baptism and the Lord's Supper; the Celebration which includes worship and faith; and the Teaching which leads into or grows out of new life and mission.

I see a logical progression of thought though in these concepts. Sacrament, Celebration and Teaching all grow out of Paul's understanding of the Gospel. The Church as the body of Christ finds its roots in the Gospel; and Sacrament, Celebration, and Teaching each give us a fuller understanding of participation in it.

Gospel. I begin with this category simply because it is the foundation from which Paul operated. The Gospel for Paul was that which God has done and is doing through Jesus Christ. Paul's vision of the church as the body of Christ finds its roots in the Gospel.

The word "gospel" refers to the sacred story that had been handed down both orally and in written form. Gospel finds meaning in the more basic term "kerygma" which refers specifically to Jesus the Christ.

The New Testament term, translated "preaching" in the English version is kerygma. The Greek noun keryx designated a herald or town crier. Hence the verb formed from the root meant "to announce" or to "proclaim," and the substantive form kerygma, signified a public announcement or proclamation. It is a sound judgment, therefore, to say that, in the New Testament, kerygma refers primarily to the message proclaimed by the apostles not the act of preaching. Kerygma in the New Testament has for its object Jesus the Christ, or what God has done through Jesus the Christ.<sup>2</sup>

Paul's belief came from his understanding of the kerygma. We need to examine what Paul understood to be kerygma so we can appreciate where his vision found meaning.

For I passed on to you above all what I also received:

That Christ died for our sins  
according to the scriptures

4/ and that he was buried

and that he was raised on the third day  
according to the scriptures,

5/ and that he appeared to Cephar,  
then to the Twelve.

6/ Then he appeared to more than five hundred  
brothers at once, of whom the majority are still  
alive, but some have fallen asleep. 7/ Then he  
appeared to James, then to all the apostles. 8/  
Last of all--as if to an abortive creature--he  
appeared also to me.<sup>3</sup>

Conzelmann then has this to say:

Here the idea of tradition is fundamental. Faith is dependent upon transmitting of faith, and therewith upon the witnesses and preachers. On the other hand it is true that doctrinal proposition concerning Christ is understood only when its soteriological reference is understood. Every statement concerning Christ contains a determination of the believer. Hearing the message of faith and understanding oneself on the basis of this message are not to be separated.<sup>4</sup>

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<sup>2</sup>James L. Price, Interpreting the New Testament (New York: Holt, Rinehart & Winston, 1961), p. 108.

<sup>3</sup>Hans Conzelmann, A Commentary on the First Epistle to the Corinthians (Philadelphia: Fortress Press, 1975), p. 248.

<sup>4</sup>Ibid., p. 249.

C. H. Dodd in his investigation of the nature of kerygma cites this particular passage and has this to say:

Paul was well aware that what gave authority to his teaching was the Gospel which underlay it all. In I Cor. XV:15ff, he cites in explicit terms that which he had preached in Corinth.<sup>5</sup>

Dodd continues:

We seem, therefore, to have here, down to the very words, which he quotes in order that there may be no misunderstanding, a part at least of what Paul was accustomed to preach as Gospel, clearly distinguished from the theological superstructure of his thought: he proclaimed the facts that Christ died and rose again.

It is true that the kerygma as we have recovered it from the Pauline epistles is fragmentary. No complete statement of it is, in the nature of the case, available. But we may restore it in outline somewhat after this fashion:

The prophecies are fulfilled, and the new Age is inaugurated by the coming of Christ.  
 He was born of the seed of David.  
 He died according to the Scriptures, to deliver us out of the present evil age.  
 He was buried.  
 He rose on the third day according to the Scriptures.  
 He is exalted at the right hand of God, as Son of God and Lord of quick and death.  
 He will come again as Judge and Saviour of Men.

The Apostolic Preaching as adopted by Paul may have contained, almost certainly did contain, more than this.<sup>6</sup>

The Gospel is the kerygma. It is this that Paul was preaching and it was from this that he was able to understand the body of Christ, and the believer's participation in it.

Paul had used a series of the essential verbs (died, buried, raised), which were precisely the verbs that he so frequently compounded with syn to indicate the present participation of all

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<sup>5</sup>C. H. Dodd, The Apostolic Preaching and Its Developments (New York: Harper & Row, 1964), p. 11.

<sup>6</sup>Ibid., p. 17.

the believers in Christ. . . . the whole point at issue then is the character of Christ's death and resurrection, and the character of Christian participation in that event.<sup>7</sup>

The foundation from which Paul preached (found his vision) was the kerygma. The kerygma was based on the event of Jesus the Christ. The kerygma was only meaningful as it engaged those who believed it. Only, as believers, in the event or life of Jesus the Christ could they become part of or participate in the body of Christ. It is with this in mind that the incarnation, crucifixion, and resurrection become meaningful in understanding the body of Christ as it grows out of the kerygma.

Paul preached (proclaimed the kerygma) a crucified and risen Lord. He did this because it was the kerygma, with the result being that these concepts (incarnation, crucifixion, and resurrection) are important in understanding what the body of Christ, understood as the church, is to be. As P. S. Minear states, "The church is not definitive of Christ's death and resurrection, but the latter is definitive of the church."<sup>8</sup>

Incarnation. Paul understood, in part, that in the incarnation, all men (humans) can now feel a sense of oneness, a solidarity with Jesus the Christ. Jesus as the Christ experienced the human condition. If we look at Romans 8:3 we can see that God sent His Son in flesh like the flesh of any person.

What the law could not do, because human nature was weak, God did. He condemned sin in human nature by sending his own Son, who came

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<sup>7</sup>Minear, p. 200.

<sup>8</sup>Ibid., p. 202.

with a nature like man's sinful nature to do away with sin.  
Romans 8:3.

Paul is concerned to affirm that when Christ came into the world, He actually stood under the same conditions as we, and under the same conditions as we, and under the same destroying powers as had man in bondage. Wrath, Sin, the Law and Death were not unknown to him.<sup>9</sup>

The whole understanding of the Incarnation raises the issue of a docetic Christ. There are several alternatives to this particular problem. For me the answer is "that Christ took precisely the same fallen nature that we ourselves have, and that he remained sinless because he constantly overcame a proclivity to Sin."<sup>10</sup>

With the knowledge of the Incarnation, humans now have the potential for a new relationship with Jesus Christ. It is out of this potential relationship that Paul's understanding of the church as the body of Christ begins to develop and mature.

Crucifixion. In the cross of Christ, the crucifixion, we see not a relic from a museum, but a powerful symbol of the love of God. This understanding of the crucifixion is

In contrast to the author of Acts who often sees the crucifixion in a negative sense as the evil action of man (4:10), Paul understands it as God's action on our behalf. He says that "Christ died for the ungodly" (Rom 5:6) and that "Christ died for us." (Rom 5:8)<sup>11</sup>

Paul is clear that it was that death of Jesus Christ which achieved

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<sup>9</sup>Anders Nygren, Commentary on Romans (Philadelphia: Fortress Press, 1949), p. 314.

<sup>10</sup>C. K. Barrett, A Commentary on the First Epistle to the Romans (New York: Harper & Row, 1957), p. 156.

<sup>11</sup>William Baird, Paul's Message and Mission (New York: Abingdon Press, 1960), p. 111.

reconciliation between man and God. It is by the cross and through the Cross that the relationship which should exist between man and God is restored.<sup>12</sup>

Barclay here is able to point us in the correct direction. The church as the body of Christ is, in part, a relationship, a relationship between man and God. This relationship develops out of Paul's understanding of the kerygma.

Resurrection. In the resurrection of Jesus we see manifested the potential for our own resurrection. We receive in the resurrection the gift of new life. The resurrection overcomes death, all that is human in us. If we have this potential, then we also have the opportunity for a new existence; "This is the truth of the resurrection of Christ, the personal encounter with Christ in which one gains a new existence."<sup>13</sup>

This new existence in part is our participation in the church as the body of Christ and its mission. In Romans 6:4 Paul simply says:

By our Baptism, then, we were buried with him and shared his death, in order that, just as Christ was raised from death by the glorious power of the Father, so also we might have new life.

To Paul the resurrection of Jesus Christ was neither simply a fact in history nor a theological dogma. It was the supreme fact of experience. To Paul the fact of the Resurrection meant the greatest thing in all the world; it meant that all life is lived in the presence of the Love and of the power of Jesus Christ.<sup>14</sup>

And this new life finds its fulfillment in the church as the body of Christ.

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<sup>12</sup>William Barclay, The Mind of St. Paul (New York: Harper & Row, 1958), p. 99.

<sup>13</sup>Baird, Paul's, p. 107.

<sup>14</sup>Barclay, p. 120.

The essential character of the kerygma, as I understand it, is Jesus Christ through whom God has acted for our redemption, and who was a person who lived in the midst of history to give all of history meaning and purpose. And we can find this in the proclamation of church. The fact that the kerygma is as simple as Jesus Christ adds difficulty to the problem of understanding it in any systematic or logical manner. This particular schemata that I offer is tentative at best, and I heed Barclay's advice when he states:

In the highest possible sense, and not in any time-serving sense, Paul's theology was an adaptable theology. It was always deepening and developing and widening to meet the new situations which the life of the growing Church brought to him. That is why it is not possible to make a neat pattern of Paul's thinking about Jesus, for as the years went on Jesus became ever more wonderful to Paul.<sup>15</sup>

In the kerygma or myth I think we have the foundation from which Paul understands the body of Christ as the church. The kerygma has as basic elements the death (which includes life), burial and resurrection of Jesus the Christ. It is from this understanding of kerygma that Sacrament, Celebration, and Teaching can be understood. From the kerygma comes the need to re-present these events, the death, burial, resurrection, of Christ's life (Sacrament) and from this comes the need to concretize these events in worship that all can participate in. Finally, as a result of Kerygma, Sacrament, and Worship, we find the necessity to tell of our experience (Teaching).

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<sup>15</sup>Ibid., p. 55.

## Sacrament

From the perspective of the kerygma or Gospel, with brief but basic understandings of incarnation, crucifixion and resurrection, the next step I would like to take is in the direction of sacrament. Sacrament helps us to understand the kerygma. The kerygma is based on the life of Jesus the Christ. The sacrament is a re-presentation of those traditionally essential and significant events in Jesus' life. It is through this re-presentation and our participation in it that we become more intimately involved with the kerygma. It is this intimate involvement that helps us to build, develop and mature our own vision of the church as the body of Christ.

As I understand it, sacrament means a celebration of the Gospel truth. Several quotes will help us understand the unique character of sacrament.

We learn that the observance of the Gospel ordinance is no human invention, but is rather our response to the divine command. . . . Moreover, it is no meaningless ritual we perform when we observe His ordinances, no piece of ecclesiastical mumbo-jumbo; sacramental practice is full of Gospel truth, and is intended for our enrichment and edification.<sup>16</sup>

"As well as by its ethical example, the church also proclaims the word of God through participation in its central acts of worship."<sup>17</sup>

Even though there is a considerable amount of difference in the opinion of present day scholars concerning what "sacrament"

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<sup>16</sup>Ralph P. Martin, Worship in the Early Church (Grand Rapids: Eerdmans, 1964), p. 87.

<sup>17</sup>Baird, Paul's, p. 90.

means,<sup>18</sup> for the purpose of this discussion sacrament is understood as essential events in Christ's life, which are re-presented in the context of a worship experience.

This helps us to see that the gospel, the word of God, is not to be identified with a particular set of sermons; the word of God is the act of God, re-enacted in the worshipping life of the church. Baptism, like the Lord's Supper, is also a dramatic event of salvation, through it the Christian is united with the death and resurrection of Christ, and to the observer, this ancient ritual of immersion in water was a representation of the Christ who was crucified, buried, and raised (Romans 6:3-11).<sup>19</sup>

Baptism. Baptism as a re-presentation is a sacrament. I think that Paul, in discussing baptism with his contemporaries made the assumption that this act was not something they were unfamiliar with. The act of baptism was not something he concocted himself. At the very least he was relying on the baptism of Jesus by John, if not other historical traditions. And since the kerygma is based on the person Jesus the Christ, the act of Jesus' baptism is also very important for our consideration. "The Christian rite was a distinctive one by reason of its connection with the kerygma."<sup>20</sup>

He [Paul] was no inventor, but displayed in many ways a dependence upon the teaching which earlier Christian preachers had delivered to the members of the Churches to which he wrote (Romans 6:17) (Romans 6:8). He assumes that baptism for them all without apparent exception will be a familiar Church practice and experience . . . . At least this fact is common to both writer and

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<sup>18</sup>"There is a dispute as to whether the word 'sacrament' can be used at all to describe the significance of baptism and eucharist in Paul . . . ." Hans Conzelmann, An Outline of the Theology of the New Testament (New York: Harper & Row, 1969), p. 269.

<sup>19</sup>Baird, Paul's, p. 91.

<sup>20</sup>Price, p. 154.

readers--that both had entered the gateway of the Christian faith and the fellowship of the Church by the initiatory rite of baptism.<sup>21</sup>

Martin's use of the word "initiatory" is unfortunate. Paul's understanding of baptism is an outward, visible action of one's commitment to Christ.

Now it is clear from a general understanding of Paul's thought, that he does not intend to suggest that baptism is a ritual requirement which man must legalistically obey if he is to come into "saving" relationship with Christ and the church which is the body of Christ. . . . This makes it clear that Paul understands baptism as a symbolic and dramatic presentation of the meaning of commitment to Christ.<sup>22</sup>

By committing yourself to Christ through baptism, you enter into the church as the body of Christ.

A look at I Corinthians 12:13 will help us understand more fully what it means.

For indeed in one Spirit we are all baptized into one body, whether Jews or Greeks, slaves or free men, and we were all imbued with one Spirit.

Incorporation into it takes place through baptism. The latter brings about the eschatological abrogation of human differences: in Christ they no longer exist--that is to say, in his body, in the church.<sup>23</sup>

When baptized, we are baptized into Christ; thus, the significant events of died, buried and raised must be considered. When the new believer is put into the water, this signifies that person's death to sin. When the person is held under the water for a moment the identification here is with Jesus' burial. And finally when the person is

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<sup>21</sup>Martin, p. 103.

<sup>22</sup>Baird, Paul's, p. 148.

<sup>23</sup>Conzelmann, Commentary, p. 212.

lifted from the water this is associated with resurrection and consequently fellowship in the body of Christ.

In his baptism the Christian renounced his past and its ways, (entering the water, death to sin) and certainly as Christ's death had brought to an end one phase of his work (Burial). The believer's new life was a life risen with Christ (Resurrection).<sup>24</sup>

The reference to died, burial, and resurrection in relation to baptism is an excellent starting point for our vision. It is a beginning which has been further developed and matured in the thinking of Ridderbos. He rejects these acts as purely symbol; for him there is much more reality to the event.

The function of baptism therefore consists in this, that it incorporates or implants the one baptized into this corporate ("bodily") unity between Christ and his own (Romans 6:5). . . . Believers are implanted or incorporated by baptism into what has taken place with Christ, what is applicable therefore sui generis to their own existence. . . . baptism incorporated us into, makes us participate in, Christ's death on Golgotha and resurrection in the garden.<sup>25</sup>

With this basic conceptualization of Paul's understanding of baptism which places emphasis on died, buried and raised both symbolically and in the very real sense of participation, I will move on to the Lord's Supper, which will add to our development of a vision of the church as the body of Christ.

Lord's Supper. I can again say essentially the same things about the Lord's Supper that were said about baptism. First, it is

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<sup>24</sup>Price, p. 409.

<sup>25</sup>Herman Ridderbos, Paul: An Outline of His Theology (Grand Rapids: Eerdmans, 1975), p. 403-4.

not a concept that those to whom Paul was writing were unfamiliar. Secondly, Paul is not an innovator, but developed and matured the whole concept of the Lord's Supper. Third, the Lord's Supper was a very significant and distinctive event in the life of Christ; and with its re-presentation in the context of worship, it takes on a sacramental character as I have described it.

Past, present, and future are thus gathered up in one sacred and joyful festival of the Lord's Table in the Apostolic practice and teaching. Indeed, in this Sacrament the whole of what one religion means is expressed; for one Lord Jesus Christ, incarnate, atoning and triumphant, is the sum and substance of it all.<sup>26</sup>

There is a school of thought that interprets the Lord's Supper as parallel to the Passover meal.

Paul seems to have in view the purpose of the bread and wine as signifying to the Christian what the Passover dishes mean to the Jew. As we have seen, we are to understand the latter as the means by which the Jew is taken back in dynamic fashion and made to relive the experience of his forbears in the land of Egypt. By the same token, the Christian is to look upon the elements as taking him back to the scenes of his redemption, as leading him to receive again the benefits of his Lord's passion, and as representing his response to that love which bore the Cross.<sup>27</sup>

This is a beautiful and logical way to understand the Lord's Supper. The historical illusions would provide many opportunities for extrapolation. But the end result would leave us with a real sense of incompleteness.

I think Paul may very well have had this in the back of his mind when writing to the Corinthians. Paul knew that many of the Corinthians had this concept in their background, especially if the meal is understood as sacrificial. It seems possible that this metaphorical

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<sup>26</sup>Martin, p. 129.

<sup>27</sup>Ibid., p. 123.

understanding of the Lord's Supper could and might have had meaning. Hans Conzelmann understands that in the Synoptics the concept of the Lord's Supper was probably rooted in the Passover meal. But as is characteristic of Paul's creative theology he steps beyond that.

But in contrast to the Synoptics, the Supper in the Pauline version is not characterized as a Passover meal. The point of this historical note is that the historic institution of the sacrament is the ground of its present validity.<sup>28</sup>

It must be looked on though as only a starting point. Paul's thought goes much deeper than just an extension of the Passover meal. He is concerned more with the kerygmatic understanding of the Lord's Supper as evidenced in I Corinthians 11:23, "For I have received from the Lord, what I also passed on to you . . . ."

Paul lays the foundation: the tradition that stems from the Lord himself. . . . Paul classifies himself as the link in a chain of tradition, as in 15:3ff, yet breaks this chain by declaring that he has received the tradition "from the Lord."<sup>29</sup> By this means he makes himself independent of human authority.

What is it that Paul wants to pass on, in this case, to those at Corinth? William Baird simply says, "Apparently the Supper of the Lord was understood by Paul as a kind of dramatic representation of God's action for man's salvations."<sup>30</sup> The representation here, I think, means essentially that Christ died, was buried, and raised so that man may have salvation.

I have touched upon the idea of the Passover meal as it relates to the Lord's Supper. And this point gains some validity when

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<sup>28</sup>Conzelmann, Commentary, p. 197.

<sup>29</sup>Ibid., p. 196.

<sup>30</sup>Baird, Paul's, p. 90-1.

God's action for man's salvation is looked upon as the sacrifice of Jesus the Christ. Paul addresses himself to these questions in I Corinthians 10:14-22. His concern here is to point out that if indeed the Lord's Supper is a celebration of the sacrifice, the death, then the Corinthians need to be aware of the fact that they cannot participate in both demons and Christ. If indeed it is a participation in that sacrifice of Christ, those who participate are joined with Christ and it is impossible to be part of both worlds at the same time.

In view of the situation in Corinth this means that partaking of the Lord's Supper does not first and foremost serve the edification of the individual, but unites the individuals to form the body of Christ.<sup>31</sup>

The fundamental idea is not only to show generally that one cannot at the same time have to do with idols or demons and with Christ, but very specifically this: that eating and drinking both at the one table and at the other is irreconcilable because they both are eating of sacrificial meal and thus signify fellowship with the demons and the Lord, respectively.<sup>32</sup>

Thus, our initial understanding of the Lord's Supper is that it is a representation of God's act of salvation in the form of a sacrifice which for those who were hearing it (the Corinthians) found meaning in the Passover meal. As I stated earlier, this is a starting point.

I think Paul matured and developed this understanding by pointing beyond sacrifice to participation. Hans Conzelmann believes that those who eat of the bread and drink of the cup become part of the body of Christ, with the body of Christ identified as the church.

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<sup>31</sup>Conzelmann, Commentary, p. 172.

<sup>32</sup>Ridderbos, p. 417.

Paul takes up the notion of Bread/Body, because he has the thought of the body of Christ in mind. "Body" as a designation of the church is not meant figuratively, but in the proper sense: the church is not "like" a body, but is "the" body of Christ. The sacramental participation in Christ's body makes us into the body of Christ.<sup>33</sup>

The unity that comes by celebrating in the participation of the Lord's Supper is felt in two arenas, first with Jesus the Christ and second with our fellow man. And once we have made this commitment it can be made no where else.

In the Supper, therefore, the foundations of the Church are laid bare. The Supper is no personal affair between the individual believer and Christ. It is the covenant meal, the congregational meal par excellence. And it points to the sacrifice made by Christ, the reconciliation that has taken place in his blood, as the only ground of this communion between God and his people and of the unity of the Church. Only in the eating of the body then understood and in the drinking of this cup representing the reconciling power of his blood is the church one. In that sense, therefore, the Supper is the foundation and criterion for the unity of the Church as the new people of God.<sup>34</sup>

In summary then we see that in baptism and participation in the Lord's Supper we commit ourselves to, become part of, and feel at one with, the body of Christ understood as the church. The church celebrates baptism and the Lord's Supper in the context of Worship.

### Celebration

The proclamation of the Gospel, the life of Jesus the Christ, and the re-presentation of those traditionally essential events in Jesus' life, that I have termed sacrament, all happen in an atmosphere of Celebration.

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<sup>33</sup>Conzelmann, Commentary, p. 172.

<sup>34</sup>Ridderbos, p. 423.

What is Celebration?

Celebration is re-living and re-tasting memorable experiences where the meaning of life breaks through and we say to these events, "Remain with me. Be me."

Celebration is a people of setting out through time toward a destiny, with their treasures of memories and meanings.

What is Celebration? it is entering into the creating and redeeming which is now making mankind. . . .<sup>35</sup>

We celebrate what God has done for us in Jesus the Christ.

Celebration needs to be set in Christian tradition, so as to keep its integrity.

Worship is celebrating but not all celebration is worship. Christian worship celebrates what God has done in Christ, which gives hope, new life, community . . . .<sup>36</sup>

Worship. There are several aspects or experiences that make up worship. These can be derived from our previous work. Certainly preaching of the kerygma, the celebration of the Lord's Supper, and the celebration of baptism are contained within the framework of worship. In addition to these the Pauline tradition mentions the singing of psalms, hymns, and spiritual songs as part of their time together (Eph. 5:19 and Col. 3:16).

"All worship is a response to God's love. That love must be expressed in the common life of the worshipers."<sup>37</sup> Love as the criterion for all worship is rooted in the thirteenth chapter of Corinthians, which comes just prior to his (Paul's) dealing with specific

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<sup>35</sup>Blair Richards and Janice Sigmund, Come Let Us Celebrate: A Resource Book of Contemporary Worship Services (New York: Hawthorn Books, 1976), p. 4.

<sup>36</sup>James L. Christensen, New Ways to Worship: More Contemporary Worship Services (Old Tappan, NJ: Revell, 1973), p.

<sup>37</sup>Baird, Corinthian, p. 152.

problems in worship such as speaking in tongues in the fourteenth chapter. There are serious problems with the placing of the thirteenth chapter.

Chapter 13 stands out from its context as a unity sui generis. But internally the section is made up of different stylistic forms, which also make use of correspondingly different materials. The literary critic's question, whether the passage originally stood in this context (12:31 to 14:1) is thereby sharpened, even to the extent of becoming a question of authenticity. At all events the passage must be expounded in the first instance on its own.<sup>38</sup>

Whether or not this section belongs exactly here (12:31 to 14:1) is not an issue I wish to resolve. My feeling is that I Corinthians 13 came, at least, from the Pauline tradition, and that agape as the standard for worship would have been discussed at some point, and for my purposes where it stands is appropriate and appreciated.

Back to the issue of agape. Agape here carries the contextual understanding that Nygren has shown it to have. Agape has little to do with eros.

Agape is radically spontaneous--God's love for the unlovely. Agape is not aroused by the object; it is grounded in the nature of the subject. . . . Such love is never realized fully by man in this age, yet its power must permeate the life of the church. . . . Love is ever granted anew in the church's worship; by that love the church's life must be continually renewed.<sup>39</sup>

Central to the worship experience is the Lord's Supper. It is in and through the Lord's Supper that persons participate in the body of Christ as the church. If love is not the standard by which we worship together, i.e. participate in the Lord's Supper, then fellowship

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<sup>38</sup>Conzelmann, Commentary, p. 218.

<sup>39</sup>Baird, Paul's, p. 148-9.

is broken, and hence no church, no understanding of the body of Christ. "Indeed, where love is lacking there is no church, let alone Supper."<sup>40</sup>

The importance of worship then is not as a vehicle for the ritual of the sacraments of baptism and the Lord's Supper, but the opportunity to experience the oneness, the solidarity that comes with the understanding of the body of Christ as the church. ". . .the indwelling in and communion of Christ with the church have their point of concentration and special realization in its unity as assembled congregation."<sup>41</sup> "The tradition of the church gives worship its context, the Spirit of God gives worship its life."<sup>42</sup>

Faith. Paul's understanding of faith has been adequately dealt with by a majority of significant authors, and with some variation, they understand it in essentially the same manner. I think William Baird expresses it well when he states:

For Paul, then, faith is personal commitment to God's revelation in a person. . . . This personal idea of faith came into its sharpest focus through Paul's understanding of God's full and final revelation in Christ. . . . Thus the object of faith is not a creed, but a person--a person who lived in the midst of the very history where men were striving for salvation. The saving God had in Christ come personally into the experience of man so that they could entrust their existence to him, for God "justifies him who has faith in Jesus."<sup>43</sup>

Paul has a resurrection faith. Faith for Paul involves at least five major considerations, as Bultmann has pointed out. Faith

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<sup>40</sup>Baird, Corinthian, p. 123.

<sup>41</sup>Ridderbos, p. 486.

<sup>42</sup>Baird, Corinthian, p. 209.

<sup>43</sup>Baird, Paul's, p. 146.

is primarily obedience.

For Paul the acceptance of the message in faith takes the form of an act of obedience because of the fact that the message which demands acknowledgement of the crucified Jesus as Lord demands of man the surrender of his previous understanding of himself, the reversal of the direction his will has previously had.<sup>44</sup>

Faith begins with obedience. Obedience is believing God. Conzelmann says, "I am, and so I am obedient, because I let God prevail."<sup>45</sup> We are faithful because we surrender the old self and live according to the demands of a risen Christ, which leads to the next consideration.

Faith is obedience as well as it is confession. Faith is-- Faith in . . . . There is always a point of reference, an object which is God's act of salvation in Jesus the Christ.

The first and most important factor is the summing up of the gospel in the creed: Christ died and rose again. This formula can be interpreted in the sense that death is nullified, so to speak, and that faith has now to focus solely in the exalted Lord.<sup>46</sup>

This is part of the gospel message, the kerygma; faith then can also be understood as faith of/in the gospel.

Important to this particular consideration of confession is knowledge. Out of obedience we confess what we know. What we know comes from the gospel.

Ultimately "faith" and "knowledge" are identical as a new understanding of one's self . . . . The attention of the believer does not turn reflectively inward upon himself, but is turned toward the object of his faith. 'Faith,' then, as 'obedience,' is also 'confession.'<sup>47</sup>

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<sup>44</sup>Rudolf Bultmann, Theology of the New Testament (New York: Charles Scribner's Son, 1951), p. 315.

<sup>45</sup>Conzelmann, Outline, p. 172.

<sup>46</sup>Conzelmann, Commentary, p. 15.

<sup>47</sup>Bultmann, p. 319.

It is from this perspective of obedience and confession (knowledge) that "hope" as part of faith is important. Out of obedience we let God prevail, and confess that Jesus is Lord, our lives take on a new sense of direction--one that points toward the future and finds meaning in the expression "hope."

This "hope" is the freedom for the future and the openness toward it which the man of faith has because he has turned over his anxiety about himself and his future to God in obedience.<sup>48</sup>

As Conzelmann puts it, "Faith then becomes the movement of spiritual ascent along with the Redeemer."<sup>49</sup>

The aspect which helps to keep us on the right track is fear and it is essential to faith. Fear keeps us focused on God's grace.

Though 'hope' and 'fear' equally belong to the structure of 'faith' that does not mean that Christian existence is a wavering between hope and fear; rather, hope and fear belong together as correlatives: just because faith is 'hope,' it is also 'fear' and vice versa.<sup>50</sup>

Faith finds its foundation in obedience and has the qualities of confession, knowledge, hope and fear; from this we understand that faith is also confidence.

In fact, precisely as obedience, faith in the end is confidence, trust; for in the radical sense confidence in or trust in God is nothing else than complete surrender of one's own care and strength to God. In other words, the obedience of faith.<sup>51</sup>

Faith then is a confidence in, fear of, hope in, knowledge of, and confession to, the obedience we have to God. "Faith is the response of trust of a man's total personality to the love of God as

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<sup>48</sup>Ibid., p. 320.

<sup>49</sup>Conzelmann, Commentary, p. 15.

<sup>50</sup>Bultmann, p. 322.

<sup>51</sup>Ibid., p. 323.

shown to us in the life and death of Jesus Christ."<sup>52</sup>

This is essentially Paul's understanding of faith, but there is one other aspect that must be dealt with briefly, namely what is faith's importance. Hans Conzelmann points to this briefly when he states, "How does the latter (faith) work as a principle of appropriation and selection?"<sup>53</sup> Faith becomes the framework for judgment. That which we do, as members of and participants in the body of Christ, is sifted through and judged on the basis of faith.

### Teaching

Teaching is the final term I wish to deal with in trying to comprehend the body of Christ as the church. Teaching comes about when two things happen: A. when there are alternatives and opportunities to broaden and B. when there is a need to articulate that which has been applied.

Christianity is an alternative. Paul was dealing with would-be converts or relatively new converts. They knew the religion from which they came, but were unfamiliar with Christianity. Paul expends a great amount of time and energy in interpreting, teaching the newly converted Christian in Corinth and Rome. They needed to be presented with this particular alternative so they could broaden themselves and see it as, at least, a viable option. I think the same holds true for us.

The kerygma, as Paul understood it, was embodied in Jesus the

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<sup>52</sup>Barclay, p. 155.

<sup>53</sup>Conzelmann, Commentary, p. 15.

Christ, and since this particular event was losing those who had personal, first-hand knowledge of it, articulation was needed. Much of what was known about Jesus the Christ was implied through the witnesses of those with first-hand knowledge. This knowledge needed to be articulated so that all could receive it. The results of this teaching are manifested in at least two ways--A. New Life and B. Mission.

New Life. The new life that we participate in is a direct result of the faith we have.

. . . 'to be in faith' means to have a share 'already' in the new life as the eschatological existence and gift of salvation; on the other hand, faith as the provisional mode of existence of the new life implies that one 'yet' finds himself in the present temporal reality, that he has not yet been made perfect, not yet laid hold upon that which is before.<sup>54</sup>

New life, then, as instructed by faith, "determines one's living in its manifold historical reality, and there is no moment in which the man of faith is released from the obedience of constantly living out of the 'grace' of God."<sup>55</sup>

The new life that is available is characterized by freedom, freedom from wrath, freedom from sin, and freedom from death. Paul explains this in Romans 5 to 8. In Romans 5, his concern is with freedom from wrath. It is by the love of God that we are free from the wrath of God, all of which has been revealed to us in the event of Christ. We have a new relationship with God.

In Romans 6 Paul discusses that we are free from sin. "You . . . must consider yourselves dead to sin and alive to God" (Romans

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<sup>54</sup>Ridderbos, p. 250.

<sup>55</sup>Bultmann, p. 324.

6:11). In Romans 7 Paul goes on to explain that we are free from the law (Romans 7:4). Thus as persons participating in the new life we are responsible for our own actions. We have the freedom to make our own decisions whether right or wrong.

And finally in Romans 8, Paul speaks about our freedom from death (Romans 8:2). Paul tells us that through the power of the resurrection we are given new life which is free from death. Paul has instructed us in the new life as part of the teaching that happens in the church as the body of Christ. The result of this teaching can be seen in Paul's sense of mission.

Mission. If Paul was known for only one thing, it probably would be his sense of mission. His concern for spreading the gospel was really unsurpassed. After his conversion, mission became his major concern.

Paul performs his mission on the basis of two principles: the principle of his message--the word of God must be so proclaimed that it is not debased in the process; the principle of his communion--he must effectively and efficiently communicate the message to the entire Gentile world.<sup>56</sup>

Paul's major concern is really the dynamic of the proclamation of the gospel to be real in all persons' lives. (See Rom 1:16; 3:22ff; 15:9ff). It is this that will bring about the upbuilding of the church. The message for the mission that he has is for both those in the church--for their own growth and development, and for those outside of the church--for their conversion. Therefore it is really the church's task and responsibility to be involved in mission. "This

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<sup>56</sup>Baird, Paul's, p. 76.

missionary posture consists on the one hand, more indirectly, in the sanctification of the life of the Church."<sup>57</sup>

It is important here to understand that as a result of mission the church is strengthened both from within and without, but the church's role is to be the bearer of the glory of Christ for all to see and understand (Eph. 1:23). It is with this responsibility in mind that Paul determines how this message is to be deployed.

Paul seems to feel that any method of evangelism which clearly communicates the gospel is appropriate for his use. As far as method is concerned, the major criterion appears to be pragmatic, for whatever method functions most effectively in the communication of the word of God in a particular situation . . . .<sup>58</sup>

The upbuilding of the church, the body of Christ, is extremely important for Paul, and follows as the reasonably logical extension of all that has gone before. If what the church has is good, then it needs to be shared.

### Summary

In summary, there are several things that still need to be said.

1. The framework I have chosen is only a teaching device. It is not intended to be complete or perfect. It is only just one of many ways to try to comprehend what the body of Christ means for Paul. Many hundreds of thousands of words have been written trying to accomplish this task, and I do not think it will ever be finished. The church as the body of Christ has as many different understandings as there are people who care to become involved. Because of its very

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<sup>57</sup>Ridderbos, p. 434.

<sup>58</sup>Baird, Paul's, p. 76.

nature, the church as the body of Christ is ever-changing. Paul's understanding was a dynamic, creative approach which by necessity called for adaptability. There is within everyone that particular understanding of the church as the body of Christ which is unique. Therefore, this particular framework, as I have chosen to develop, is in reality unique to me; but if it helps anyone else to understand the church as the body of Christ, then praise be to God who through Jesus Christ makes us one in the Spirit.

2. As I stated earlier, I think there is a logical progression of thought in this framework that may give us a glimpse at the whole. Each particular step, the Gospel, Sacrament, Celebration, and Teaching, if viewed by itself would lend little to the enrichment of thought concerning the body of Christ as the church. After investigation of each component, considering it in light of the previous one and the one to follow, we can begin to build a vision, which is greater than all of its parts. It points us in a direction of excitement. It inspires us to a vision of the church which is beyond that which we already have. One of the reasons for Paul's adaptable theology, the need to understand what he is doing as developing and maturing, is that he had a vision and found it hard to express in terms that all might understand and still do justice to it.

3. Finally, this vision needs to be shared. The whole purpose of doing this particular project is to share it, specifically with junior highs. The material in Chapter 1 dealt with junior high development. The material in Chapter 2 dealt with junior highs and the body of Christ. This was intended. I must now explore the

possibilities of translating the church as the body of Christ concept into a camp experience.

## Chapter 4

## THE CAMP--A MODEL

This chapter is intended to be a model for the director and counselors. It is a model of a camp experience where the basic resource is the church as the body of Christ. There will be examples to illustrate particular points. Having directed junior high camps for a number of years, I know that each director has his or her own style, that each camp has its own system. It would be virtually impossible to gather all the material that is available when considering program activities. Every camp site is different enough to be a factor when considering the utilization of materials. Therefore, planning the smallest detail will not be my concern, the interpretation of the major facets of a camp will. This interpretation will be directed to the material that has been dealt with in Chapters 1, 2, and 3. It is my hope that this sense of interpretation can be utilized no matter what particular material is decided upon.

There are basically three major areas of concern when dealing with camp. The first is Planning which includes the director, the staff, the material, and the site. Second is the Camp itself, which I have chosen to divide into three sections--the first day, the routine, and the last day. The third area we need to consider is Follow-up.

Planning

The initial planning of a camp experience is of the utmost

importance. A camp lives or dies as a direct result of the planning that has gone into it. Well-thought out camps are good experiences for all involved and make people want to come back and others to become involved. Poor planning results in frustration and may very well have far reaching consequences. Good planning begins with the careful consideration of the director, the staff, the material, and the site.

Director. Leadership is of vital importance. The director of a camp situation is the designated leader and responsibility for the camp is placed with that person. Generally speaking the director is chosen by a regional or district camping committee, whose responsibility is the overall camping program. The camping committee, when considering persons for this responsibility, should consider experience, maturity, administrative ability, ability to relate, adaptability, willingness and commitment. It is important that a newly-chosen director know why this particular choice was made. This not only provides an opportunity for affirmation but also determines strengths and weaknesses that can be built and worked upon.

Another responsibility that is shared by both the committee and the director is the sharing of common goals for church camping in general. These goals provide the committee with a basic philosophy and the director with a starting point. There are many basic philosophy statements in circulation. A typically good example is the one offered by the National Council of Churches which can be found in Appendix A.

Using a statement such as is found in Appendix A, it becomes then the director's task to establish more specific goals relating to

this particular camp. This can be done by the director alone, but it is a much more fruitful venture if done with the other members of the staff. When done by all, all feel a sense of ownership and the commitment level is much higher. This relates directly to the sharing of the vision each person has with the group.

Choosing a director is a key role that camping committees have. Choosing staff is a key responsibility that directors have.

Staff. In most instances directors are given the opportunity to choose their own staff. This must be done with care. If the camp is based on small groups (I assume it will) then the counselors will be those to whom the junior highs will be relating to most of the time. We can remember at this point Erikson's sage words, " . . . clearly the adolescent looks most fervently for men and ideas to have faith in."<sup>1</sup> The necessity can be seen for choosing the counselors with care. There are many types of qualifications for counselors and each particular group will have their own idiosyncracies. A reasonably good example of minimum counselor qualifications is found in numbers 1 through 5 of Appendix B.

The responsibility of being a counselor is very important and will have far reaching consequences. Therefore what is found in Appendix B is really a starting point. The major concern a director should have in choosing counselors is the ability to relate to youth. The junior high is a searcher and needs help in fulfilling this

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<sup>1</sup>E. H. Erikson, Identity: Youth and Crisis (New York: Norton, 1968), p. 129.

responsibility. The counselors must be comfortable with themselves, acknowledging their personal doubts and questions without becoming paranoid, while at the same time being able to celebrate and conceptualize the vision they have. It is only in this manner then that they can authentically relate in meaningful ways to junior highs.

The staff must also be a reasonably cohesive body. Only frustrating and disappointing experiences will come from the counselors that have not spend sufficient time together working out support systems, specific goals, responsibilities and studied the material together prior to the camp. "Some persons threatened the survival of church camp during the last decade by recruiting staff during the last month before camp."<sup>2</sup> Counselors must be given sufficient time to prepare for camp.

Counselors are part of the body of Christ as the church, and each has his or her own unique God given talent; but they are held together by the Spirit of the One who calls them to be. Counselors need time together to develop the sense of solidarity and oneness that is characteristic of the church as the body of Christ. This is the staff's responsibility to model the church and begin the process of sharing and interpreting the vision of the church as the body of Christ that they have to junior highs in the camp situation.

Material. There is certainly a multiplicity of materials to choose from when putting a camp together, all of which are good, with

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<sup>2</sup>J. Hart, Plan a Camp for Younger Youth (Chi Rho) (no imprint).

good being determined by the particular needs of a particular camp. Unfortunately camp materials are chosen many times on the basis of how neatly they are packaged, how much they cost, and many other inappropriate reasons. Prior to choosing material, the needs and goals of the camp should be considered by the director and the staff. This takes time, but is time well spent. Again, there are many helps available to facilitate the process. A look at numbers 6 through 15 of Appendix B is a typically good example.

I am going to assume that goals and needs have been determined and the church as the body of Christ material has been found suitable.

Site. In many regions and districts the particular camp site is predetermined by ownership. If this is the case, then the only alternative is to work with what is available and maximize the possibilities. If there is an opportunity for choice, there are several aspects to consider.

First, the anticipated number of participants needs to be known as this will be a determining factor. Along this same line will be the anticipated cost both for the participant and the use of the camp, plus subsidizing, if any.

Assuming that the camp is based on small groups, based on our investigations into the nature of junior highs, the next major consideration is the actual physical setting and arrangement of the camp. Does the camp setting lend itself to a greater appreciation of the outdoors? Is there sufficient opportunity to experience God's creation? Is the camp arranged so that the total group will have space

to work, play and worship together? Are the dining facilities such that groups may eat together? These are just a few questions to help understand the nature of the task in choosing and utilizing a site. In light of the material to be used, there is one more important question of site that must be asked. Does the camp aesthetically and physically lend itself to a sense of feeling like the church as the body of Christ?

Planning camp then is a critical issue, one that deserves a lot of time and care. Camps that are well planned demonstrate it by providing an experience that is meaningful for those who attend.

### Camp

During the planning stages of a camp the concern of schedule will have to be dealt with in a meaningful way. Scheduling depends a great deal upon the content. Schedule deserves special attention.

Every camp will have a different scheduling pattern. There are, however, general considerations that need to be understood. Every camp will have a predetermined get-up and go-to-bed time, meals will be the same, there will be time for small group study, time for recreation, time for rest, time for devotions, time for worship, time for crafts, time for the total group, and time to be free. These will be a part of all camps in some fashion. As you may notice these particular events all revolve around a group. It is important that we have at least a basic understanding of the types of groups that are evident in a camp setting.

There are essentially four types of groups in a camp setting:

the total group, the primary group, the secondary group, and the spontaneous group. Examples of these groups would be: total group--organized evening recreation; primary group--the small group everyone is assigned to; secondary group--a volleyball team; and finally the spontaneous group--the friendships that develop apart from any organized activity.

These groupings are an indispensable part of any camp. Therefore in light of scheduling, there are certain questions that must be asked about each of these groups if they are to be effective. In the final analysis these groups will provide a barometer for the camp experience. The questions to be asked of groups are these: What is the purpose of this group? What kind of action does it represent? What skills are needed to make this group happen?

An important part of the scheduling process is the consideration of these groups. The process of scheduling is primarily the scheduling of particular groups at particular times. If the director and staff keep these questions in mind the process will be more effective.

When considering schedule, there are three primary modes of concern, the first day, the routine, and the last day. Each of these presents a different set of problems and concerns.

The first day. The first day of camp needs to be especially well thought out. All the campers, certainly those coming for the first time, have a great deal of anticipation. Who am I rooming with? Who are the counselors? What time do we have to go to bed? Will

there be a dance? Did Johnny or Susie come? All this anticipation will be tempered with a very real sense of anxiety. It is important then to handle this anxiety with a strong sense of direction on the part of the director and counselors. This can be facilitated by knowing who goes where and how to get there. This ought to be the director's responsibility and the counselors ought to be waiting in the rooms or cabins to help the campers become settled. In one sense, the search has begun; the director has pointed the way and the counselor waits to help.

After suitcases are unpacked and beds made, it is a very lonely time, anxiety can begin to take over. There are several important activities that can be done at this point that will help. One is to make name tags. Let the campers be creative in this process. See Appendix C for an example. Although the process described is relatively simple, it gives the campers two very important things. First, a sense of accomplishment which will make them feel good about themselves and dispel some of the anxiety. Second, it provides them with a tangible source of identity which in turn helps them feel more secure.

The other activity that needs to be done fairly soon on the first day is acquainting the campers with the area. This again should be done in the small working group and gives the campers a sense of orientation which will clarify who they are in relation to the place.

Time on the first day also needs to be given for both the secondary and spontaneous groups to begin to develop once a reference for the primary group has been established.

The campers will have probably driven a considerable distance and will need some energy releasing activities such as volleyball, baseball or basketball. The counselors could assume responsibility for organizing these activities, and this will begin the process of secondary and spontaneous groups.

The meal on the first day should be shared by the primary group. This reinforces its importance and also lifts up the celebrative event of sharing together in a meal.

The evening of the first day is a very vulnerable time for campers. It also needs special attention. Recreation for the evening ought to be fun, silly activities that make persons forget about themselves and acquaint them with others. In Appendix D you will find some examples.

Worship on the first day ought to be handled by the counselors. This worship should try to set the tone for the week. Worship should lift up the uniqueness of their experience together and deal with the church as the body of Christ as the theme for the week. The experience needs to be participatory in nature, since the church as the body of Christ is participatory.

Devotions before bed the first night are important. First, they set a sense of expectancy that devotions are important and will be every night. Secondly, it provides a good opportunity to settle the campers down prior to going to bed. Third, it provides the opportunity for reflection on the day and its activities. And finally, campers generally talk better when relaxed in the security of darkness with friends who care. Individual prayers spoken out loud lifts the

importance of personal prayer and appropriately ends the day.

The major concerns of the first day revolve around helping the campers be comfortable. This is done so the camper may have full benefit of the week to come, and this is best done when they feel accepted, relaxed and secure.

The routine. After the first day the camp scheduling takes on a routine that is necessary for its effective functioning. Routine is not meant to have any negative connotations; it is meant only to be descriptive.

There are essential elements that have to be dealt with in terms of interpretation. These are: morning devotions, personal and camp cleanliness, small group study time, meals, organized and evening recreation, free time and crafts, and worship. These events need to be understood not in mechanical terms but in terms of meaning and purpose, especially in light of the church as the body of Christ.

Morning devotions are seen as periods of quiet, personal meditation. Morning devotions stress the importance of the necessity for time alone with God. The morning devotion does not need to be a long period of time but sufficient time to feel that meditation has taken place. This time might be used very fruitfully in reading the scriptures to be used for the day during small group study. If specific scriptures are not going to be used but concepts discussed, one might use other resources to be considered during this time, such as the one found in Appendix E.

Time will be given each day to personal and camp cleanliness.

Ordinarily this is seen as a chore that must be done and is used many times as a means of punishment. But in light of the church as the body of Christ, there is new meaning given to this responsibility. These activities are seen as good stewardship of the resources God has made available to campers. It becomes not a chore to do but a responsibility that carries with it concern for others and the land. The responsibility is to keep the church, wherever it is found in a clean, neat, orderly fashion. It becomes not a chore but a privilege to participate.

Small group time is probably the heart of the camping experience. It is here that the primary group relationships are established; it is here that they have the opportunity to search without threat; it is here that they begin to experience and explore the vision of the church as the body of Christ.

The study material in Chapter 3 was designed for adults to inform and crystalize their own personal thoughts about the church as the body of Christ. This material was not intended to be given verbatim to junior highs. It needs to be translated and transmitted in ways that challenge and encourage junior highs to discover for themselves what the church as the body of Christ means. It is not the present intent to delineate how this is to be done because each director and each counselor will have their own personal style. What is found in Appendix F is a dialogue play that can be done in the small group. This could be used the first time the small group gets together. The play is sure to stimulate discussion that will help the members of the group begin thinking, questioning and challenging the

concept of the church.

Subsequent times together will employ different approaches to understanding the church as the body of Christ. Possibilities include Bible study, role play, discussion, art and many other modes. There is need to vary the approach to allow all to have the opportunity to share and involve themselves. What appeals and stimulates one may not the other. Each person as a member of the church as the body of Christ has their own unique qualities and the counselor needs to be aware of this as they approach their study time together.

It is important that meals be seen as more than just an opportunity to eat. Meals need to be leisurely and provide for the opportunity to share. Fellowship can be enhanced, the sense of oneness and solidarity can be achieved, the need for stewardship can be understood if the meals are understood as more than eating opportunities.

One suggestion might be that breakfast is a free time when campers can sit with whom they please and talk about what is important to them. Breakfast provides an excellent opportunity for staff to share in the anticipated events of the day. The noon meal again is a free time with some qualification. A counselor needs to sit at each table and discussion around the table will be directed in a particular direction. The discussion will be decided upon by the counselor, and could relate to the morning discussion or be anticipating the evening worship or any other suitable topic. This provides for the developing of secondary groups and gives the campers yet another opportunity to search.

Prior to each meal a grace should be offered. The responsibility

should be passed from group to group. This will give the campers a chance to be creative and try new forms. Grace will in effect start the meal and add some sense of consistency and direction to it.

Singing is always appropriate but especially so at meal time. It adds a sense of celebration to the meal and also provides for practice and learning new songs which may be used in worship later on.

Recreation in a camp setting finds at least two specific modes: organized, which includes baseball, volleyball, basketball, etc.; and evening recreation which is a total group experience led by one of the groups.

The organized recreation should be the responsibility of specific counselors. This activity provides for spontaneous and secondary groups to be active. It is also here that individual skills and talents are given the chance to be tried and developed, as in the church as the body of Christ.

Evening recreation is the responsibility of a group to create, plan, organize, and carry out. Suggestions might include a talent night or treasure hunt. Evening recreation is intended in part to give the group a total group consciousness. It can be related to a sense of mission that the local church has to the whole world, an opportunity to do for others. Evening recreation also gives the campers a chance to lead and try out skills that need development. It can and will build ego strength that will enhance the security they need in the search for their identity.

Free time and craft time give the campers the opportunity to express themselves as they wish and in a sense rule their own lives in

a non-threatening framework. They can, in effect, be their own person. The crafts the campers do, need to have meaning in the total understanding of the church as the body of Christ. The crafts may be done in conjunction with the small group study time to add variety and stimulate discussion. Crafts can also be an alternative to free time. Regardless of the time allotted, crafts are only appropriate when they have meaning. Crafts should be symbolic of the time spent together in the camp. In this way they will be cherished for many years to come and will evoke fond memories.

Finally, but certainly not least, worship should be part of the routine at camp every day. Worship is the opportunity to celebrate the church as the body of Christ as manifested in a camp setting. Worship acknowledges our oneness, our dependence, our praise, our confession and our time together. Worship at camp is directed towards the campers not necessarily the adults. This is one arena that skills and talents need to be explored, developed and matured. Worship is an expression of faith. Counselors will be tempted to direct worship and have it conform with certain traditions. Camp is the opportunity to encourage junior highs to experiment, to search for what is meaningful for them. This is not an easy task; it takes patience, understanding and work. But there will probably be no greater moment in the life of the camp than a successful worship experience both for those who prepared it and for those who participated in it.

The routine of the week is where the work of translating and transmitting is done. Many camps are aware of this, but only in segregated moments. What is proposed is a saturation experience where

everything that is done is done with a purpose. The purpose is to provide the campers with every opportunity to search and grow in the context of a camp situation where the theme is the church as the body of Christ. The camp is the church as the body of Christ in this situation and that needs to be communicated in the best ways possible.

Last day. The major concern of most camps on the last day is cleaning up and going home. This is practiced but not necessarily appropriate. If the chemistry of the week has been good, if all the groupings have jelled and were functioning in a celebrative manner, then all this can be destroyed by being involved in just mechanics. It is necessary to pack, clean up and generally get ready to go home, but do not let this be the main agenda for the day. Let the agenda be permeated with the celebration of the camp's life together.

As a result of this experience new life has come to those who have participated as a result of being helped in their search; all have changed; some have grown. This new life needs to be acknowledged and celebrated. According to our understanding of the church as the body of Christ new life leads to mission. This sense of mission that comes from new life needs to be concretized. It is appropriate that the new life be celebrated in the small groups by sharing with each other the progress of each individual's search. Also very meaningful at this point might be intercessory prayers offered after the sharing has taken place.

The sense of mission that comes from new life can be shared in the larger group. Here a sharing of goals for the coming year as a

result of the experience can be shared. One good way of doing this is by having the campers write letters to themselves expressing their feelings about camp and what they intend to do as a result of the week together. The staff also share in this event by writing letters to the campers and parents about the week together with special emphasis placed on the growth of the camper. These can all be offered then as part of a total group experience which calls the group to accountability for their mission. This brings a fitting end to the camp that is in tune with the rest of the experience.

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## APPENDIX

## Appendix A

## NATIONAL COUNCIL OF CHURCHES OF CHRIST IN THE U.S.A.

## GOALS OF CHURCH CAMPING

To provide an experience of Christian community in which:

- \*campers are valued as a creation of God and helped to understand and appreciate their own worth in relationship to God, their group, their fellowman and the whole of the created order.
- \*campers develop understanding and acceptance of their role of responsibility as stewards of the world and disciples of Christ.
- \*campers develop new understanding of Christian teaching and principles through participation in the community.
- \*campers with varying backgrounds, including those outside the church, are included, welcomed and made to feel the oneness experienced in the Christian community.
- \*campers are given the opportunity to express praise of God, to discern God's will and to make steps toward realizing their full potential as children of God.
- \*campers are guided by trained, experienced, mature Christian leaders who are sensitive to the needs of the campers.
- \*campers are given opportunity to participate in varied kinds of worship which contribute to the campers' growth.
- \*campers are given a new perspective on life through the experience of being away from home in a new, challenging and accepting environment.
- \*campers have the opportunity to have a wholesome and happy time.
- \*campers gain new knowledge, attitudes, skills and understandings which will be of use to them in the local church, home and community.
- \*campers are given opportunity to have a creative and recreative experience in the out-of-doors, and to develop a deeper understanding of God's purposes as discoveries are made about His work in nature.

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Toward Excellence in Church Camping: A Manual on Standards and Objectives (Nashville: Discipleship Resources, 1974), p. 6.

## Appendix B

## GUIDELINES FOR CHURCH CAMPING

1. All staff members show evidence of sincere Christian discipleship and maturity.\*
2. Because of the maturity needed by leaders to adequately fulfill the objectives of church camping, all small group leaders are at least twenty years of age.
3. Because of the special needs of younger campers, these age groups are provided leadership with greatest maturity.
4. For the nurture of the young Christian, it is necessary that groupings be smaller than in some other types of programs. For this reason, leader-camper ratios are maintained as follows:  
Ages 8-14            1 small group leader to 4 or 5 campers  
Ages 14 and over 1 small group leader to 5 or 6 campers
5. The philosophy and goals of church camping are clearly stated and understood by the camp committee and the camp staff.
6. In light of their understanding of the statement of philosophy and goals, the camp staff and campers develop a set of objectives for their group's experiences together.
7. The objectives of the camp are reviewed regularly by the camp committee and camp staff and are revised in light of the stated philosophy and goals of church camping.
8. The principles and practices of Christian living have a normal place in everyday camp life. In order to encourage these practices, opportunity is provided for campers to participate in activities such as the following:
  - \*Grace at meals
  - \*Shelter group devotions
  - \*Religious ceremonies
  - \*Appreciation of Christian art and music
  - \*Bible study
  - \*Group discussions on such Christian life topics as discipleship, stewardship of God's created order, and responsibility and concern for the world and other persons.

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\*For program enrichment some resource leadership may be included which reflects varying cultural, racial, ethnic or religious backgrounds.

9. Opportunity is provided for each camper to receive individual attention as he faces problems of adjustment, deals with problems and seeks answers to personal questions.
10. Program is planned which makes it possible for a camper to move through a progression of Christian experiences as he moves from younger to older age levels.
11. Provision is made for developing an individual's skills in living with others including the following:
  - \*Sharing in group responsibilities
  - \*Encouraging respect for others and their property
  - \*Helping campers to deal constructively with group problems and conflict in light of the ideals of Christian love, forgiveness and redemption
12. Provision is made for campers to practice basic Christian principles through the following:
  - \*Encouragement of better understanding between religions, races, classes and cultures
  - \*Encouragement of camper participation in decision making in camp policy, organization and program
  - \*Encouragement of camper participation in a caring-sharing project either on a local or worldwide basis
13. Program is planned in such a way that it takes maximum advantage of the out-of-door setting, while maintaining an optimum balance between indoor and outdoor activities.
14. The program provides opportunity for each camper to become involved in activities which encourage understanding and appreciation of God's creation, man's part in it and man's responsibility for caring for natural resources.
15. The program provides opportunity for each camper to develop a sense of awe and to participate in "action-reflection" experiences.

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Toward Excellence in Church Camping: A Manual on Standards and Objectives (Nashville: Discipleship Resources, 1974), p. 7-9.

## Appendix C

## NAME TAGS

## Supplies needed:

- Log
- Saw
- Drill
- Sandpaper
- Wood burning tool
- Rawhide

The log needs to be 2 to 4 inches in diameter and one that comes from the immediate area. It needs to be fairly straight. Saw the log into 3/8 to 1/2 inch slices; the campers could do this themselves. Sand the slice to remove rough edges and areas. Have the campers burn their name and the group's name (if there is one) on the slice. Drill a hole in it (at the top) and put the rawhide through it.

## Appendix D

## ICE BREAKERS &amp; FUN GAMES

Floured Life Savers

Choose teams. Fill pie pans with flour. Drop enough life savers in each for the members of the team and mix so they are not visible. Each person from the team must get one life saver. The team who completes the task first, wins.

Why and Because

Give everyone in the group a pencil and a 3 x 5 card. Have them write out a question beginning with the word "why." Collect them. Now have everyone write out answers on cards that begin with "because." Collect them. Redistribute them at random and have the campers read the questions they receive along with the answer. The results will be hilarious.

Character Analysis

Have each camper write down some information about himself on a sheet of paper without his name on it. Some information might include:

- Favorite food
- Middle name
- Hobby
- Favorite T.V. show
- Most Embarrassing Moment

After these are filled out, the kids pass them in. The papers are

shuffled, redistributed and each person reads the slip of paper he/she has received to the rest of the group (one at a time). The group then tries to guess who the person is from the description given.

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Wayne Rice and Mike Yaconeli, Far-Out Ideas for Youth Groups  
(Grand Rapids: Zondervan, 1975), pp. 10 and 13.

## Appendix E

## MORNING DEVOTION

On a dangerous seacoast where shipwrecks often occur there was once a crude little lifesaving station. The building was just a hut, and there was only one boat, but the few devoted members kept a constant watch over the sea, and with no thought for themselves went out day and night tirelessly searching for the lost. Many lives were saved by this wonderful little station, so that it became famous. Some of those who were saved, and various others in the surrounding area, wanted to become associated with the station and give of their time and money and effort for the support of its work. New boats were bought and new crews trained. The little lifesaving station grew.

Some of the members of the lifesaving station were unhappy that the building was so crude and poorly equipped. They felt that a more comfortable place should be provided as the first refuge of those saved from the sea. So they replaced the emergency cots with beds and put better furniture in the enlarged building. Now the lifesaving station became a popular gathering place for its members, and they decorated it beautifully and furnished it exquisitely, because they used it as a sort of club. Fewer members were now interested in going to sea on lifesaving missions, so they hired lifeboat crews to do this work. The lifesaving motif still prevailed in this club's decoration, and there was a liturgical lifeboat in the room where the club initiations were held. About this time a large ship was wrecked off the coast, and the hired crews brought in boatloads of cold, wet, and half-drowned people. They were dirty and sick, and some of them had black skin and some had yellow skin. The beautiful new club was in chaos. So the property committee immediately had a shower house built outside the club where victims of shipwreck could be cleaned up before coming inside.

At the next meeting, there was a split in the club membership. Most of the members wanted to stop the club's lifesaving activities as being unpleasant and a hindrance to the normal social life of the club. Some members insisted upon lifesaving as their primary purpose and pointed out that they were still called a lifesaving station. But they were finally voted down and told that if they wanted to save the lives of all the various kinds of people who were shipwrecked in those waters, they could begin their own lifesaving station down the coast. They did.

As the years went by, the new station experienced the same changes that had occurred in the old. It evolved into a club, and yet another lifesaving station was founded. History continued to repeat itself, and if you visit that sea coast today, you will find a number of exclusive clubs along that shore. Shipwrecks are frequent in those waters, but most of the people drown!

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Howard J. Clinebell, Jr., Basic Types of Pastoral Counseling  
(Nashville: Abingdon Press), p. 13-4.

## Appendix F

## YOU'RE IN CHURCH

We're waiting at the door to the fellowship room of Grant City Church for the members of the youth group to come. When they arrive, we'll have our meeting.

SHEILA: Peter! Put that cigarette out! You're in church!

PETER: For heaven's sake! I'm not hurting anybody. I'm just standing here near the door waiting for everyone to come to the youth meeting. What's wrong with smoking a cigarette?

ALVIE: Nothing. I'll join you. That is, if you have an extra cigarette.

PETER: Sure. Help yourself.

SHEILA: That's not funny!

ALVIE: Who's trying to be funny?

SHEILA: But you boys shouldn't smoke in church! It isn't right.

PETER: I'm not smoking in church. I'm just standing inside a door where I'm waiting for a meeting and having a cigarette. I'm not even in church.

SHEILA: Barbara, will you please tell these two that they are in church right now?

BARBARA: What's the problem?

SHEILA: They don't see anything wrong with smoking in church.

PETER: And I told her I'm not in church.

BARBARA: Then where do you think you are?

PETER: I'm just in a building. Church is when we worship together. It's not a place . . . it's a thing.

BARBARA: Then I suppose you think it's all right if people smoke at church suppers and things like that?

ALVIE: Why not?

BARBARA: Because it is shameful to smoke in the church! It's a sacrilege!

PETER: Well, if you want to talk about something being a sacrilege, the whole idea of a church supper is one if you ask me.

SHEILA: What's wrong with a church supper? Even Christ had supper in the upper room with the disciples.

PETER: Sure he did. But he did it for fellowship. That's a different proposition altogether from the way the women in this church rush around for days putting on a supper to raise money for this and that.

BARBARA: The money goes to a good cause.

PETER: I didn't say it didn't. But if they'd just give the money in the first place, they wouldn't have to work so hard raising it with church suppers.

ALVIE: Boy, after that last one the church smelled like a pizza parlor all during the Sunday service.

SHEILA: But that's a different matter than smoking in the church!

ALVIE: How do you figure that? And if you think it is all right to turn the church into a restaurant, or even a second-hand store with those rummage sales the Guild is always having, how can you fuss about Pete smoking one cigarette near the door?

SHEILA: But the suppers and rummage sales are to raise money for the church.

PETER: So? You nearly had a fit when some of us wanted to bring records and dance after our youth group meetings. You said . . . .

SHEILA: The house of God is not a dance hall! I think there are plenty of other places to go and dance and smoke.

PETER: And there are plenty of other restaurants in town where I can go for supper, and there are places to go buy other people's junk if I want second-hand stuff. Boy, you're not very logical, Sheila.

SHEILA: You're just being stubborn.

PETER: No, I'm not. According to you, a church supper or rummage sale must be a sacred kind of thing.

ALVIE: And what about all the bake sales they keep having?

BARBARA: Well, there I agree with you, Pete and Alvie. My folks don't approve of the bake sales at all.

PETER: Aha! And could that just be because you father runs a bakery and the bake sales might be a bit of competition?

BARBARA: No, that's not it at all. It's just that my father thinks the church should be used only for worship. He didn't think those political discussion groups the Couples' Club sponsored belonged in the church either.

ALVIE: What do you mean "in the church"? Just what do you think a church is or isn't, anyway?

SHEILA: Why, this whole place is the church. Everybody knows that!

PETER: I disagree. I think the church is just the people, and it depends on the frame of mind they're in . . . .

BARBARA: But the church has no business meddling with everyday things like politics and labor and . . . .

ALVIE: Hold it. Here comes Reverend Black right now. Let's ask him what the church really is!

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Ann Billups, Discussion Starters for Youth Groups, Series Two  
(Valley Forge, PA: Judson Press, 1969), pp. 99-100.